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The Moderate  
OBSERVATOR:  
ON A  
BOOK,

Intitul'd,  
GEORGE KEITH'S  
Farewel - S E R M O N,  
A T  
Turners-Hall.

On *Luke* 1. Ver. 6.

Whereon some principal Remarks  
are made, concerning the Au-  
thor's Unchristian Spirit, by his  
false Impositions on the World.

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By *W. T. M. D.*

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*Isaiah* 58. 4. Behold, ye fast for strife and de-  
bate, and to smite with the fist of wickedness.

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THE  
PREFACE  
TO THE  
READER.

WELL-minded READER,  
whoever thou art, and  
of what Perswasion so-  
ever, so that the Fear of God is  
before thine Eyes, for thy sake  
is this done, and that in a plain,  
facile and easie Stile, that so it  
A 2 may

*The Preface.*

may fute thy Capacity, if but mean, that thou mayest receive Information, and be thereby the better enabled to distinguish between Things that differ. Who the Author of this Book is, I know not, altho' the Printer pretends 'tis the Genuine Copy, taken from *George Keith's* own Mouth; but seeing he hath publickly denied it as a false thing, I will not impose on him, (if he was the greatest Enemy I had in the World) which does not in reality belong to him, but only deliver my Sentiments to the Author of the Book, let him be whom he will: Seeing that does not belong to me to decide this Question, but the Person, whom

## *The Preface.*

whom it most nearly concerns : my whole Business is, to make my Observations on the Tendency of the Book , which is to sow Debate and Strife : And withal, I must let him know, that he does not observe the Golden Rule, of doing as he would be done unto, neither on the one hand or the other ; for not only the Person concern'd is imposed on , but also the World, which is an abominable Injustice ; for Truth, and not Lucre, should be the End of a Christian Man's Labours, being the true End, for which Books are written. And for this End, I can truly say, I have taken some Pains in Writing these

A 3    Sheets,

## *The Preface.*

Sheets, that the Simple and  
Honest-hearted might not be  
misinform'd or misled. This was  
the real Intent of him who is  
thy Cordial Friend,

*And so Subscribe,*

W. Y. M. D.

T H E

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T H E  
*Moderate Observer,*

Concerning

Some material Heads and principal Passages in the said Book; which being well considered, may have some Relation to all well-minded and sober People; such I mean, as are unbiassed, and esteem of the Truth for Truth's sake, &c.

Therefore Reader, consider well these my principal Remarks and Passages, which are as follows:

1. *T H E first Expression I take notice of, is the Word, Gay Pretence.*
2. *Concerning his saying, that Zacharias is turn'd Infidel.*

3. *Concerning the Author's saying, or al-  
luding, that G. K. was struck Dumb till  
then.*
4. *His endeavouring to prove the Nati-  
onal Worship, to be the true Worship,  
by the Antiquity of it.*
5. *His railing against all sorts of Per-  
swasions, but his own.*
6. *Concerning his cunning Insinuations  
to the Parliament, concerning Dissen-  
ters and Sectaries.*
7. *His Injustice, in mixing only the ex-  
tream Principles of the different Per-  
swasions, without bringing their Al-  
lays, viz. The more moderate Ones;  
and he seems (by his Allusion) to cast  
it upon the People, called Quakers.*
8. *And Lastly, Concerning what he cites;  
how that true Religion and Reason  
sweetly agrees.*

**A**S to the *first*, I must make a  
principal Remark upon it, be-  
cause it appertains particular-  
ly to St. Luke, the Evangelist.  
For after he hath cited his Text from  
Luke

*Luke* 1. 6. and hath shewed, what *Zacharias* was (which indeed the *Scripture* doth plainly shew) and having repeated the Words of his Text, he saith; *Yet for all their Gay Pretences, the Man is turned Infidel.* Which Sentence we divide into two Parts, because it appertains to two Persons, *viz.* *St. Luke*, and *Zacharias* the Priest. As to the *first*, my particular Remark is on the Words, *Gay Pretences*, which Word (*Gay*) according to the English manner of speaking, signifies, *Fine*, for it is said, when any one is well rigg'd, *You are extream Fine or Gay.* It also signifies a *Flourish*; which Word indeed, I look upon it very undecently spoken, and could not pass it by, seeing, it strikes at the very *Authority of Scripture*, *viz.* as if *St. Luke* should make a *Gay and Flourishing Pretence* or Excuse, as his Words, according to our common Way of understanding them, do plainly import; from whence we may conclude, as if the *Scriptures* were not deliver'd in the full experimental Assurance, and compleat *Authority of Truth*,

as they ought to be : For we account, when a Man makes a *fine Flourish* or *Gay Pretence* or Excuse, he is not *real*; the very Thoughts of it concerning the *Scriptures*, is to prove our selves *Infidels* indeed, and is a direct Path to lead into *Atheism*. How unbecoming this Word is for a *Teacher* to express concerning *Scripture*, I shall leave the impartial Reader farther to Judge of; and so proceed to —

The second Head, *viz. That Zacharias turn'd Infidel*; which Expression is equally Abominable with the former. For that the Word *Infidel* (according to our *English* Acceptation) signifies an *Unbelieving Heathen*. Indeed, I have not examin'd other Languages concerning it, seeing these Words were written in *English*, and to *English* People; and consequently, that what he said, should be understood by them; and therefore it is sufficient, and only pertinent to the Matter in Hand. And therefore shall proceed, and shew, that by *Unbelieving Heathens*, we understand

( 5 )  
derstand such as Worship the *Sun*,  
*Moon*, and *Stars*, *Graven Images*, &c.  
therefore are those called, the *Heathen*  
*Gods*; so they by consequence, could  
not, nor did not Worship the living *God*  
of *Jacob*, as *Zacharias* did, even to that  
strict Purity of *Religion*, that *St. Luke's*  
Testimony of him is, (which a *Chri-*  
*stian* Man dare not question) *Viz.*  
*That they were both Righteous before God,*  
*walking in all the Commandments and Or-*  
*dinances of the Lord blameless*: If so,  
how dare he then stigmatize this good  
Man with Infidelity? I plainly see,  
his *Learning* doth not help him, nor in-  
deed cover his unchristian and irreve-  
rent Spirit, thus undecently to speak of  
*Scripture-authority*; he might have con-  
sidered, that the extraordinary Vision of  
an *Angel* might not only startle, but al-  
so cause *Fear* and *Doubts* in the best of  
Men, as is plain from *Scripture-Evi-*  
*dence*: For (*Gen. 18, 10—15.*) when  
the *Angels* appeared to *Abraham* and  
*Sarah*, signifying, *They should have a*  
*Son in their old Age*, *Sarah* laughed  
with-

within herself; which 'tis plain, was by Way of *Doubt*, as *Verse 13*. And the Lord said to Abraham, *wherefore did Sarah laugh?* Saying, *Shall I of a surety bear a Child, which am old?* And then the Angel asked Abraham, *Is any thing too hard for the Lord?* And we find by the following Words of the Verse, the Angel did not accuse her of *Infidelity*, but confirms the *Assurance* thereof: And she denies her *Laughing*, as being *afraid*, &c. Also Manoah said to his Wife, *We shall surely dye, because we have seen God*; as in *Judges 13. 20*. That *Fear* surprized him, is plain, that he fell to the Ground on his Face: Why then might not this good Man Zacharias have some small *Doubts* in such an extraordinary Message of an Angel, seeing, he was also surprized with *Fear*? read *Luke 1. 12*. And when Zacharias saw him, he was troubled, and Fear fell upon him; so by consequence, could not immediately recover his Senses, to receive this new and great Message, viz. That out of his Loins should proceed

*in their old Age a Son, that should go in the Power and Spirit of Elias, that should make a People ready for the coming of the blessed Messias.* So from hence we may easily conclude, there is no room to call *Zacharias Infidel, or Unbelieving Heathen*; and the more especially, seeing after the Son was born, and his Mouth open'd, his Faith and Righteousness both remain'd; as may be clearly discern'd from Ver. 67. to Ver. 79. where he doth not only shew the great Office of *John*, as a Fore-runner, but also of Christ. So we can make no Doubt, he was not only a true Believer, but a *Gospel-member* too, as having a living Faith: Had it been otherwise, it could not in reason be thought, that such a great Prophet as *John* was, should have come from his *Loins*. Thus Reader, thou may'st discern the *Effects of Learning*, with its *Glosses and Comments*; which I shall leave to thy Judgment, and so pass on to —

The *third Head*, viz. Concerning his alluding, *That G. K. was struck Dumb,*  
till

*will now.* Which indeed, is an Evi-  
 dent *Untruth*; for that his Mouth was  
 never closed, as *Zacharias's* was, nei-  
 ther hath this Scripture any Coherence  
 with his Matter. *First*, Because he  
 never saw an *Angel*, without he does  
 call the *Divine Spirit* so; by which I  
 make no doubt, but the People called  
*Quakers* silenc'd him, from being a *Tea-*  
*cher* among them; Neither did he re-  
 turn to his House, and wait for the  
 Promises as *Zacharias* did, be sure it  
 was in *silence*, as being *speechless*; which  
*G. Keith* never was. But it is *matter*  
 of Fact, he went to *Harp lane*, and  
 taught *Immediately*; and from thence to  
*Turners-hall*, and there Taught also.  
 Nay (to be short) his *Tongue* was so loo-  
 sed, as to go into several parts of this  
 Nation, and lead a simple People Cap-  
 tive: Example *Margaret Everat*, and  
 several others. Nay, his *Tongue* hath  
 been so loose and unruly, as to give *Chal-*  
*lenges*, and make *Disputes* upon these  
 pretious *Truths*, which he once owned  
 as *fundamental*, plainly shewing his  
 Un-

Unchristian Spirit, thus like a Wolf of  
 prey to worry an Innocent and Lamb-  
 like People. Thus *Reader*, thou may'st  
 easily discern, what this Man's *Learn-*  
*ing* hath hitherto availed him, seeing he  
 has acted so manifestly contrary to a  
 Christian Spirit, or that *Wisdom* which  
 is from above; which the Authour  
 doth cite from St. *Jam.* 3. 17. *That*  
*Wisdom or Truth, which is from above,*  
*is first pure, then peaceable, gentle and*  
*easy to be Intreated, full of Mercy and good*  
*Fruits, without Partiality and without*  
*Hypocrisy, teaching and producing Purity,*  
*Holiness and Righteousness in Life and*  
*Heart:* Which words I have here a-  
 gain recited, in that they so manifestly  
 demonstrate his *Spirit*, and his Way of  
 Proceeding to be clear contrary to that  
*Wisdom*, which is from above. For  
 these and such like *Reasons* I may say,  
 that it is very easy for any one to  
 cite *Scriptures*, altho' they rather *Con-*  
*demn*, than *Justify* those that cite them.  
 How manifest this Truth is, I shall  
 leave to the *Reader's* Judgment, and  
 proceed to——

The *fourth Head*, The Author's endeavouring to prove the *National Worship* to be the true *Worship*, by the *Antiquity* of it. In answer to which, I shall be very short, seeing that there is very few sensible Men, that are Ignorant both as to the time of our *Reformation*, and also of the *Reasons* thereof. So that this will not do his business, seeing he says, *True Faith is an Ancient Faith*: He must either allow a great *Apostasy*, or run directly into *Popery*: I mean, as to a Gospel-dispensation; this being the *chief Argument* the *Papists* use, to prove theirs to be the *true Church*. But many (with me) contradict this; and if he is on our side, he must by Consequence allow an *Apostasy*; and if so, he at once confutes all he hath said in *Proof* of his *Affertion*. So that more need not be said concerning it, but shall pass it by, and come to—

My *fifth Head*, viz. Author's *Railing against all sorts of Perswasions*, but *what he is entred into*. Concerning which, I have one material *Observation*,  
which

which is, when he endeavours to prove a *true Church* by her ancient Faith, he says, *There are two very dangerous Extreams, that are condemned, viz. Popery, and all Dissenters from the National Worship.* The former I shall omit, but the latter I cannot, in that at once his *Unchristian Spirit* and *Wicked Proceedings* may be discerned by those (according to the *Proverb*) that have but half an Eye. For that *Popery* generally in this Kingdom is look'd upon to be *Erroneous*, nay, even the very *Antichrist*, and *Mystery Babylon, the Mother of Harlots*; yet he joyns *Dissenters* in equal *Parallel* upon the *Extreams* (it seems to me) on purpose, to make them equally *Odi-ous* with *Popery*, in the Eye of the *Vulgar*; which is a very *Unchristian Method*, seeing *Dissenters* all aim to come nearer and nearer to *Scripture-Rule*, that so they may not only abandon her, but all her *Relicks*. And yet the same *Author* says, *The Breach is not wide*; then doth he seek thus to *enlarge* it by *Infusing* into the *Brains* of an *Easy-led People*,  
that

that which he himself doth not believe; as is manifest in that he says, *We only differ in Form*. Thus *Learning* teaches some Men to say and unsay the same thing in less than an hour's time, and all for to Answer their *By-ends*. But this Way of proceeding instead of making Men *Acceptable* and *Great* in the World, makes them very *Low* and *Contemptible* in the Eyes of sober and Thinking People, nay, even a *Tavern, Ale-house, and Coffee-house Discourse*: I admire, such so little esteems their *Reputation* in the World. The Author says, *That either Interest, or Peevishness, or Pride, or Appetites, or Aversions, or something that is and has been either avowedly evil, or shamefully weak, have passed into Mens Consciences, and so made them Irregular*: Which from such his Proceedings I must think, he hath experienc'd in himself, and so fills the *Proverb*, of *measuring other Folks Corn by his own Buskel*; which illegal Way of proceeding is much like his others. But it being so visible to  
 sen-

sensible Men, I shall pass it by, and so proceed to the *next Head*, because *Things* of this *Nature* must be repeated again.

The *sixth Head*, viz. *The Author's ill Representation of Dissenters in general; as also his Application to the Parliament concerning them*, after an Insinuating, Cunning and Sophistical Manner. And that it may be the more clearly discerned of the *Reader*, I shall repeat some General Sentences thereof, beginning, where he shews and says; *Another Dangerous Extream are the many Sects, which forsooth pretend (as I once did, to my Shame be it spoken) to Purity and Spirituality, saying, that God sees no Sin in his Saints or Elect, they being without Sin, yea, affirming, that God loves not for the sake of Holiness and Virtue, but freely (i. e.) for no reason, but meer unaccountable Will. (The Injustice of mixing these Extreams, without the Allays of the other more moderate Principles, will fall in Course under the next Head.)* From whence he infers, *that all manner of Enormities, are encourag'd, which*  
are

are of a more malignant Nature, than the worst of *Popery and Heathenism*: But seeing, this doth not belong to me, nor any People I adhere unto, I shall not answer it; but let those that are concerned, do it for themselves. But indeed he hath made such a *Chaos* of it, that I do not believe, they belong to any One *single Opinion*; it will be very rare for any one to do it, and the more, because in the *Extreams* he mixes all *Seċtaries* together, without distinguishing, to whom these Principles belong; in order (as I suppose) to make the Simple believe, they belong to the *Quakers*, seeing he says, [*as I once did, to my Shame be it spoken.*] But this I shall answer also in my next Head: And so proceed to his Words, where he says, *That such Solifidian and Antinomian Notions, by placing their Religion in Fancy, &c. and then joyns Hands with the Papists and Dissenters, saying, They do both effectually take away the Necessity of a real Reformation, or true Goodness, decrying Morality, as a dull, low and*  
*grace-*

graceless Thing; crying up immoral Practices of Schism and Disobedience, which they indulge, and defend themselves in; Yet at the same time he does allow, There are many misled and abused Persons of a peaceable and quiet Spirit among these Sectaries, so that we, as Christians, are to pray, and endeavour, that such may be regained. Thus he unworthily represents them to the Parliament, as if they should be Culpable of falling under their Correction, because he paints them out in such foul Colours, &c.

Now observe the Author, for his words are these: *And in all humble Submission to my Governors, if the Grand Council the next Sessions thinks fit to Abate some lesser Things in Consideration of such, verily it would (in my weak Judgment) in all Christian Countries be esteemed Charity and Kindness; which I am confident, no true Christian either would or could dislike.*

Now what I observe from this, is, His first shewing, That Sectaries are disobedient, and indulge themselves therein.

And

And altho' he pretends, that it is a Christian's Duty to *Pray* for them; but this Word, *Endeavour to regain them*, is so extensive. And applying himself immediately to the *Parliament*, shews, as if he would be at something more than Prayer, in that he says; They may abate some lesser Matters in Consideration of such, and withal shews, how meritorious it will be to other Nations, so to do. And then proceeds farther to paint them forth saying: *But alas! I am not unsensible, that those, which are of the right Sectarian Stamp and Temper, will (as I formerly did) never rest or settle any where, nor be satisfied with any Concession.* Which word (*Concession*) signifies a *Grant* or *Yielding*: So we will suppose, he means, the *Parliament* should make a *Law* for the Union of the National Worship and Dissenters. If this is his Meaning; why does he render them thus odious? That is not the way to make an *Union*, but rather to widen the Breach: For that he also does allow,

low, that *those of the Sectarian Stamp and Temper will (as \* I formerly did) centre no where.*

\* Meaning  
G.K. again.

In all which the Author's Sophistry is plainly manifest, that he doth drive at something more than *Prayer*, even the *Stroke of Justice*. Therefore Reader, consider the Words well.

But he goes on (whereby he seems to wipe off all he hath said before) saying, *All we can do, is but to Pray to God for them for their Conversion*: Yet immediately goes on with railing against them (all contrary to a Christian Spirit) to such a *Grand Sessions*, in whose Hands the *Sword of Justice* stands; and may be as ready from these Words (if he were of any Reputation) to make a severe Act for *Reformation*, as an Act for *Concessions*. But this way of proceeding is much like the Crocodil's Subtilty, who is said to allure a Man with his charming Noise, and then devours him, and weeps over him.

But since there have been too too many in this Nation (as we know by

woful Experience) have inclined to the Spirit of Persecution \* ; I fhall give my Sentiments concerning it.

The first Obfervation I make, is, It is the very bottom and foundation of that which upholds *Popery*, and whoever fhould be this way inclin'd, does with open Mouth proclaim her Proceedings, as juft, and only denies the Church of *Rome* in Doctrine, but in Practice they both agree, and fo are found to help the Beast in making War againft the Saints. And if any one fhould ask, whether *Persecution* was allowable in a Christian Church? I muft Answer fuch, that our bleffed Lord and Mafter hath decided this Queftion beyond all Controverfie, in the Parable of the *Tares* and *Wheat*, *Matth.* 13. 29, 30. and in the latter Verfe he fays, *Let them both grow together until the harveft, and in the time of the harveft, I will fay to the Reapers, Gather*

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\* Note, That G. K. is alfo of this Opinion, viz. for Persecution, as is plain in his late Book, Intituled, The Quakers Politicks. Page 17.

ther ye together first the Tares, and bind them in bundles to burn them; but gather the Wheat into my Barn. Which plainly shews, it is the Work of God, and not of Man, to make this Separation in Religion, or Religious Pretences; for Men too often pull up the *Wheat* instead of the *Tares*. And the Apostle Paul says, 1 Tim. 1. 9. *Knowing this, that the Law is not made for a righteous Man, but for the Lawless and Disobedient, and for the Ungodly, for Sinners, for the Unholy and Prophane, for Murtherers of Fathers and Mothers, and for Man-slayers, &c.* (read the following Verse). So it is plain the *Law* is not for such as live a Religious Life, altho' they do not fully agree with every Form of a National Law upon the Account of Conscience.

I have observed in *Holland* (where I am a *free Burgher of one of the Principal Cities*) that there is a free Liberty of Conscience to all People of what Perswasion soever, and that it is very rare in publick Conversation, to Question or Discourse any Man by way of

Contest in religious Matters ; nor indeed in point of Trade is it observed, what Religion he is of, so he be an honest Man, which is all they inquire after. And indeed, we have great Cause to bless God, that our present Sovereign is very sensible of the excellency of Governing ; and that free Liberty hath been granted to People of different Perswasions, ever since he ascended the Throne ; and therefore I shall pray, that the Lord may incline the Heart of the King, and also of his Great Council, to continue such a *Christian Law*. I remember *George Keith's* Country-man, *Dr. B.* hath written very effectually against Persecution ; therefore I am very apt to think the common Proverb, of generally calling all the *Scots, Loons*, is not true.

I must confess, I ever was of that Opinion, as to believe, a persecuting Church was not the true Church of Christ : And what I have observed among the People called *Quakers* above twenty Years since, their Principle will

will admit of no Rebellion to Government, but a passive Obedience even in Sufferings. I must make one *Observation* concerning *Persecution*, and that is concerning the *Jews*: The *Law* was established from the Mouth of God, and yet, they not living in the purity of that *Power* from whence the *Law* proceeded, came to persecute Christ, from whose Mouth (as I may say) the *Law* was given, and in him did the Righteousness thereof stand, and the fulfilling thereof.

And I am clearly of that Opinion, that all Laws in point of Religious Matters, that are not founded upon the Law of God, are no *Law* at all, for that the Apostles, when they were forbidden by the Jewish Councils, not to speak in the Name of Jesus, answered, Whether it is more fit to obey God or Man, Judge ye? So I impute Persecution to nothing else, but a Declining from the Law of God; and is as much an Error, in any other Church, as it is in the Church of *Rome*. For the Apo-

*Itle shews, Tit. 3. 10. the manner how Hereticks are to be dealt with, saying, A Man that is an Heretick, after the first and second Admonition reject him, knowing that he that is such, is subverted, and sinneth, being condemn'd of himself. Which he more fully explains, 2 Thes. 3. 14, 15. And if any man obey not our words by this Epistle, note that Man, and have no company with him, that he may be ashamed: Yet count him not as an enemy, but admonish him as a brother. And Christ says, He came not to destroy Mens Lives, but to save them.*

Thus Reader, I having from these short Citations, proved sufficiently, that *Persecution* is not agreeable to a *Gospel Church and Faith*: I shall omit enlarging any farther, but proceed to

The *seventh Head*, which is the *Author's Injustice in mixing the extreame Principles of different Perswasions without their Mediums*. For in *Mathematical Demonstrations*, we say, *Between two Extreames there is a Medium*; so whoever these Principles do belong to, they may

may have some more moderate Ones by which the Extreame are the better understood. But (as I said before) this is not my Task, but theirs to whom it belongs. But that part only which seems to ridicule the People, called *Quakers*, in that he says, [*To my shame be it spoken*] and also that they pretend to *Purity* and *Spirituality*. Indeed, I do not know, whom this belongs to, except it were those whom G. K. came from, when he came among *Friends*: But seeing G. K. hath gone under the common Vogue of being a *Quaker*, I think it convenient to shew the Reader, that they have no such *Principles* among them, neither in *Principle* nor *Doctrine*. For they *preach* no other Righteousness, but what Christ is the *Author* of, nor upon any other Conditions, but *Gospel* ones; affirming according to Scripture that all their own Righteousness is as *filthy Rags*, and do positively own, that Christ is both the *Author* and *Finisher* of that *Faith*, which is saving; allowing, for this end Christ did both

die and rose again, that he might be Lord both of the *Dead* and of the *Living*, and that to his Name, every *Knee must bow*, and every *Tongue Confess*. And they are so far from saying, that 'tis in vain for any to amend their Lives, and live soberly, righteously and Godly, that they do shew these are the Conditions that Christ made with his Church, in order to bring Acceptance with him. And for this Reason they do allow, that *Man* hath not sufficiency in himself to attain to this *Righteousness*, but by the Divine Aid and Assistance of the *Grace of God*, by which *Salvation* is brought. And they say therefore (according to that of the Apostle Paul in *Rom. ch. 8 v. 13, 14.* *For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the Body ye shall live. For as many as are led by the Spirit of God, they are the Sons of God.* And they are so far from denying *Repentance*, that they do agree with *Mark's Testimony* (*ch. 1. 15.*) viz. *The time is fulfilled, and the Kingdom*

*dom*

*dom of God is at hand, repent ye, and believe the Gospel. And that the Gospel is the Power of God to Salvation, Rom. 1. 16. By which Gospel-Power they preach Repentance and Obedience unto Newness of Life, and also an holy sober blameless and godly Conversation, nay so near they come, that they say, it must be without Spot and Blemish both in Doctrine and Conversation, whatever G.K. may say to the contrary, or else why should they silence him? &c. This doth bring me to —*

My eighth and last Head, which is, to make some *Observations* concerning what the Author saith, *That true Religion and Reason sweetly agree.* As to this Head, I shall first consider the *Seat and Habitation of Reason*, and then shew in what they must *Agree.* Now *Reason* by the Greeks is called *Λογος*, and by the Latins *Ratio*; and *Hermes* says expressly, that *Reason* is in the *Mind*, and that the *Mind* is from *God*; If so, they must for certain *Agree*, if the *Reason* keeps in her first Station, *viz.* in

the *Mind*, and the *Mind* in God its *Creator*; or else they can never *Agree*, as having lost that state wherein its *Primitive Purity* stood, and so consequently cannot in the *Alienation* receive the Influence of those *Divine Rays* by which it is always kept in its living Purity, by which it only remains *Reasonable*, as to *divine Mysteries*. For as the *Apostle* says, *All the Wisdom that is from below, is sensual and devilish*.

But that the *Reader* may the better understand my Meaning, I shall shew him, that *Man* is compounded of *Soul*, *Body* and *Spirit*, or of *Earth*, *Water*, *pure Fire* and *Air*, animated and enliven'd by the *Character* of the *Divine Image*. Now as to the *Earth*, of which *Man* was compounded, it was not a vulgar *Earth*, but a *pure Earth*, red of Colour as the *Hebrew* plainly shews, the first *Man* being called *Adam*, from the Radical Word אָדָם rebuilt, he was red or ruddy, being properly called from the red *Earth* of which he was made. This *Earth* was by the *divine Former* endued with

with an active Spirit from the Pure and  
 and Universal Æther by which and in  
 which the Soul of Man was United to  
 Man's Body. For between Body and  
 Soul there is a Medium of Union, which  
 is the Spirit. And this Cabalistical Do-  
 ctrine doth expressly agree with Scrip-  
 ture, Gen. 1. 26. *And God said, Let us  
 make Man in our own Image, after our  
 Likeness.* And ver. 27. *So God created  
 Man in his own Image, in the Image of  
 God created he him, Male and Female  
 created he them.* And 'tis said in ch. 2. 7.  
*The Lord formed Man of the Dust of the  
 Ground, and breathed into his Nostrils  
 the breath of Life, and he became a living  
 Soul.* Which Dust the Cabalists ex-  
 plain, as above; and that the pure A-  
 toms, even the purest and noblest of all  
 created Beings, were concreted into a  
 Body, and united, as before cited, and so  
 made a *Microcosmus*. So I will now di-  
 vide him into Two Parts, viz. Corporal  
 or Natural, and the heavenly or divine  
 Soul, which is called, The body Spiritu-  
 al, or sacramental Body, and was that

divine *Image* of God, which Man was Created in. For the *Spirit* is but a *Medium* of Union (as I said before) and in *Death* shall separate again, &c. Now, *Reason* is placed in the *Soul*, the *Soul* had its Original from God. And herein indeed doth consist that *Worshjp*, which is acceptable to God, out of *self*, in the *Mind*, the *Mind* in God, as *Hermes* hath it: And this is that *silent Waiting* on the Lord, where Strength is renewed. This *Hermes* plainly shewed some *thousands* of *Years* ago, in this, and in this only do true *Reason* and *Religion* Agree.

Thus was Man created, even in a Glorious State, and that for the Purpose of God's own Glory. &c.

—— He was not only Created *Superior* to other *Beings*, but an *habitation* likewise *Superior* was created for him, for he was placed in the *Garden of Eden*, which in the *Hebrew*, is called *גן* signifying a *Footstool*, or a *base* or *ground* of a *Pillar*, or *Foundation*: or, according to the *Cabalists*, a pure *Epitome* of  
Crea-

Created Beings; and that it was one with *Paradise*, a *Garden of Pleasure*, as the *Hebrew Word* פֶּדֶת intimates. So thou may'st not only discern the *Excellency* of his *Creation*, but of his *Habitation* also, even in the *Garden* of God, till by *Transgression* Man lost this *Glorious State*. All the *Cabalistical Doctrines* concerning the *Explanation* of it, I shall pass by, because I well know, they are understood by very few, and many might not be able to bear, what could be said: And so rather than to offend the weak Ones, I shall on purpose omit it, and proceed to shew from *Scripture-proof*, how *Man* lost this *Estate*, and had this *Reason Corrupted*, viz. By *Transgressing* the express *Command* of God, *Thou shalt not Eat of the Tree of Knowledge of Good and Evil, for in the Day thou eats thereof, thou shalt surely die*, Gen. 2. 17.

But now the *Serpent* was more *Subtil*, than any *Beast of the Field*, which the *Lord* had made; and he said unto the  
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*Woman; Yea, hath God said, ye shall not eat of every Tree of the Garden? And the Woman said unto the Serpent; We may eat of the Fruit of the Trees of the Garden; but of the Fruit of the Tree, which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, least ye die. And the Serpent said unto the Woman, Ye shall not surely die; for God doth know, in the day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil. That they did eat, and the dreadful Effects of it, is shewen in the following Verses, &c. Now, the Cabalist shews, that the Serpent was the Corrupt and Fallen Power, even the Devil, from several Similies and Reasons. And Moses, being well vers'd in that Art (for that the Jewish Rabbies do assert, it was reveal'd to him with the Law of God) was pleas'd to describe the Devil thus, as before; And there are Reasons for it, I shall omit, as not being pertinent to the Matter design'd: Which is to shew*

shew, how *Reason* came to be *Corrupted*, even by hearkening to the *Insinuations* of the *Wicked One*; as is clear from the fore-cited Words.

And it is plain, the *Devil* is not only the *Author* of *Enmity*, but also the *Root*, from whence it Springs; For as *Hermes* says, *Malice is the Nourishment of the World*: which is to be understood of the *Spirit of Degeneration* therein. Now it is plain to me, what the *Devil* struck at in the beginning, even at *Man's Happiness* and *Communion* with his *Creator*; which he could no way better Effect, than by bringing of him unto the *Knowledge* of the *Evil*; that so he might the better infuse into Man multitudes of *Thoughts* thereby to hurry him into the *many things*, and so to lose his *Communion* with his *Creator*. For thou may'st observe, *Reader*, the *Devil* is *Spiritual*, and can Act by way of *Insinuation* in the *Mind* of Man. For is he not call'd, *The Prince of the Power of the Air*; that works in the *Children of Disobedience*? &c.

Rea-

Reader, There is a *Promise* unto Man from the beginning, in order to bring him up into a lively *Faith* again towards his *Creator*, in that 'tis said, *The Seed of the Woman shall bruise the Serpent's head*: Which *head* are the spiritual Insinuations, by which he draws Man into Transgression, and so consequently into a *body of Sin*; then to *Death*, *Dryness* and *Barrenness* of *Soul*, as to the Presence of the Lord, which is the very *Death*, that God said, Man should die in the Day he did eat the forbidden Fruit. For 'tis plain, his outward body did not die, but the *divine Understanding* came to be eclipsed, and so a *Death* to all good things came over him, so his *Reason*, being corrupted, there came in the *Wisdom* by his own *Self-seeking*, which the fore-cited Apostle calls *Sensual* and *Devilish*: For this very End came Christ, the mighty *Power* of God, to redeem Man from this deplorable Estate, and to put him in a Capacity to be in Communion with his Creator again, and to bring him

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to true *Reason*, in which the *Conscience* of Man is plac'd. For it is in the *Soul* of Man, that the awakening *Divine Rays* dart their Influences, so, as not only to shew him the *Tree* of *Knowledge* of *Good* and *Evil*, but also the *Tree* of *Life*, that he may eat thereof, and live for ever.

Now to Apply it; I desire thee, O *Reader*, to wipe thine Eyes, and to Rouse up thy Senses, and the Lord give thee an Understanding Heart: For I deliver thee a *Mystery*, that thou mayest not already conceive, which is, as the *Man* of *Sin* is *Spiritual*, and Acts by a *Spiritual Power* in the Mind of Man; so it is impossible, to dethrone him from his Kingdom, but by another *Spiritual Power*, which is Divine and All-powerful to cast out the *strong Man*, and spoil his Goods; which is even the *Light* within, or *Gift* of the *Holy Ghost*, which the *People* called *Quakers*, direct all unto, &c. For the *Spiritual Power* of God, hath only Power to work out the *Spiritual Power* of  
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the Devil, whatever thou mayest at present conceive to the contrary. For it is not the *Norions* of Religion, nor *Distinctions* of Words, nor learned *Disputes* in Man's Wisdom; no, nor *Forms* in Religion neither, that can profit; for *Bodily Exercise* (the Scripture says) *profiteth nothing*; but a Possession of that *Power*, which words can but *express*, although they flow from an uncorrupted Reason; for the Heart and Soul must feel it.

So then, that while the Author denies the *Guidance* of the *Divine Power*, either in Words or Actions, 'tis plain, he hath not the Possession of that, wherein an experimental Seal is, that *true Religion and Reason* sweetly agree; which from his own Words I may conclude, he doth not, in that he saith, *The Sectaries were only ruled by the Fancy of their whimsical Brains, of which he was one.* And in another place, where he speaks of the *Whimsy-headedness*, he adds; of being acted by their *private Spirit*, as (*God knows*) *I was once*: which plainly shews  
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if the Author is right, that he never had that, which he pretended to, *viz.* The *Seal* of pure Reason beforementioned, or else he *lies* against the *Holy Ghost*.

'Tis true, he doth allow, *There is a Carnal Reason, which is Enmity to Truth and Goodness; but that (as I am rightly informed is not the Reason of the Mind,* (saith the Author;) from whence we may conclude, that he allows, the Reason of the Mind is from an incorruptible Principle, and therefore he says, *It is a Carnal Reason, and Enmity to Truth;* and shews, that it comes from *Appetites, Passions and Corrupt Interests,* which (saith he) *is not Reason truly and properly so called, no more than an Ape can be called a Man:* which he shews, *is for want of Knowledge to distinguish things that differ.* Here the Man does at once shew himself; for it is easie to *distinguish Things that differ,* seeing there is but *Light and Darkeness, Truth and Error, the Way of Life and Salvation, and the Way of Death and Damnation,* whatever

ever Men may say in their Subtil *Distinctions*. 'Tis true the *Philosophers* and *Astronomers* do distinguish *Three Worlds*, viz. *Terrestrial*, *Cælestial* and *Intellectual*: As also that each *World* hath a *Governing Power superior*; but they do agree, as Man is a *Microcosmus*, and hath an *Embleme* of all these in him, that the *Intellectual World* must be ruled by an *Intellectual Power*, viz. *God*, or the *Devil*: For, as *Paul* says, *His you are whom ye yield your Members Servants to obey*, &c.

Now seeing the *Soul* is that *Intellectual Part*, wherein *Conscience* hath its *Seat*, there can be admitted but *Two Divisions* or *Distinctions*, viz. *Good* and *Evil*, whatever *Divisions* or *Distinctions* Men by their *Arts* and *Parts* may make. For all the *Fruits of Righteousness* proceed from the *divine Root*; and all the *Fruits of Unrighteousness* and *Wickedness* from the *bitter Root of Evil*; these *Two* comprehend the *Infinite Distinctions*, that are made between the *Fruits of the Flesh*, and the *Fruits*.

*Fruits of the Spirit*, which the Apostle *Paul* plainly distinguisheth under the said *Heads*, *Eph. 5. 13.* to the end. *Reader*, Be pleased to take the pains to read it, and see what all *G. K.'s Learning* and *Distinctions* are worth. Read our Blessed Lord's Words concerning this *Distinction*, *Matth. 7. 15, 20.* where he saith (v. 20.) wherefore by their Fruits yon shall know them, &c. And again read *Matth. 12. 32, 33, 34. 35.* he saith, *A good Man out of the good treasure of the heart, bringeth forth good things, and an evil Man out of the evil Treasure, bringeth forth evil things.*

Thus we see, that *Reason*, *Scripture*, *Authority*, and even the *Lip of Truth* it self comprehends all under the *Two* fore-mentioned *Heads*, viz. *Good and Evil*; and this was the *first* and *primitive Distinction* only, as the *Tree of Knowledge of Good and Evil*. Now that that *Reason*, which agrees with *pure Religion*, must be govern'd by the *Divine Spirit*; and all that passes into *Reason* or *Conscience*, or rather *Eclipse* them, as being *Contrary* to it,

it, must proceed and have its Government from that *Spirit of Error*, that reigns in the Children of Disobedience.

*Reader*, Thou mayest observe not only from these *eight Heads*, but also from the whole Proceeding in this Book, that the foresaid Author, hath little of the *Divine Character* in him, as is manifest by such Practices; which abundantly out preaches *Words*. So that I would desire all sensible and Christian People to be very cautious, how they dive into such *muddy and troubled Waters*, or take any Example by such Unchristian Proceedings in general; and you and he beware of *grieving the holy Spirit by which you are sealed to the Day of Redemption*. For it is hard to kick against the *Pricks*, or divine *Reproofs of Conscience*: For as *Hermes* saith, " I give thee Thanks, " O my great God, that thou hast Illuminated me with thy Light of seeing thy Divinity, and concealed Secrets lie within my Breast, and I keep close these Divine Mysteries, &c.

" And

And again; "We have known thee,  
 "thou great Light, by reason we have  
 "known thee to be the most wise and  
 "sensible God, &c. And when *Tati-*  
*us* desired to dedicate Prayers to God by  
*Frankincense*, *Hermes Trismegistus* hear-  
 ing of it, and being moved, said;  
 "Guess better, O *Asclepius*, for this is  
 "like unto Theft, when you pray un-  
 "to God, to burn *Frankincense*, and  
 "the like; for nothing is wanting un-  
 "to him, who himself is all Things.  
 "(And in his Prayer to God) by thy  
 "Grace only we have attained to the  
 "Light of thy Knowledge, Thou Name,  
 "holy and worthy to be honoured, one  
 "Name, by which God, as a Father, is  
 "devoutly to be praised, because thou  
 "vouchsafest to give unto all fatherly  
 "Piety, Religion and Love, or what-  
 "soever thing else is of most Efficacy;  
 "when thou dost reward us with Sen-  
 "se, Reason and Understanding; with  
 "Sense, that we may know thee;  
 "with Reason, that we may look up  
 "unto thee, and search into thy Divine  
 "Na-

“ *Nature* ; with *Understanding*, that  
 “ knowing thee, we may rejoyce in  
 “ thee, and being preserved by thy  
 “ Majesty, we may delight ourselves  
 “ in thee, that thou wast pleased to  
 “ shew thy self wholly unto us. Let us  
 “ give Thanks, that thou hast vouch-  
 “ safed to consecrate us, who are pla-  
 “ ced in these *earthly Tabernacles*, to be  
 “ *Heirs of Eternity* : we have known  
 “ thee in thy *Eternity*, we beseech thee,  
 “ that thou wilt be pleased to continue  
 “ us in the *Love* of thy *Knowledge*, and  
 “ that by this kind of Life, we be never  
 “ separated from thee.

Thus, *Reader*, to sum up all ; The  
*Truth* hath been from the beginning, for  
 that a *living Faith* ever was and ever  
 will be acceptable to God. Therefore  
 I shall direct thee to these *clear Springs*  
 that flows from the *Well-spring* of all  
 our *Mercies*, *Christ*, being the only  
*Way to Salvation*, being that great  
*Fountain* that is open'd for *Judah* and  
*Jerusalem* to wash in, that they may  
 be cleansed and washed from all *Spi-*  
*ritual*

*ritual Corruptions* of *Sin* and *Satan*, those things that are offensive to his divine, Will whereby the *Obedient* are *baptised* into that one *Body*, of which *Christ* is the *Head*, which stands in *Concord*, *Unity* and the *Bond of Peace*. And that we all so do, and so walk, as to be made *Partakers* of an *Earnest* of that *Inheritance* in this *Life*, and a full *Fruition* in that which is to come, is the *Well-wishes* and sincere *Desires* of him, who is in perfect *Charity* with the whole *Creation* of *God*,

W. Y. M. D.

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F I N I S.

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## ADVERTISEMENT.

*The Author of this Book hath prepared several Things for the Press: First, The Moderate Observator on G. Keith's Ministry: Another upon his pretended Conversion: A Third Intituled, Theorema de Psalmidia: or, A divine and contemplative Observation, concerning the Singing of Psalms. The Fourth, concerning the great Office of Christ's Blood and Universal Tendency thereof. Fifthly, The Moderate Observator, on G. Keith's Spirit of Persecution, shewing it to be an Antichristian One: Being an Historical Narrative of the Christian Believer's Right to a Continuance of the Acts of Indulgence, or Free Tolleration and Permission in Spiritual Things, relating to Conscience; reduced from Scripture Authority, and Exemplary Presidents from the Time of the Flood, bringing it down even to this Age.*

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